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brighter sunshine than the light which it had put out. Thus any man whose gaze is rivetted on the seen, if that be taken away through any cause, may thereby realize a higher life.

Some New Interpretations of Pauline Passages. This book of Dr. Matheson's has many original and impressive interpretations of difficult passages in Paul's Epistles. Some of the most interesting are here given.

(1) "*Born out of due time.*" 1 Cor. 15:8. As for this phrase which Paul applied to himself, instead of saying—as most commentators infer that he said—that he was born too late i. e., to see the historical Christ and receive the apostleship at His hands, Paul means that he has been born too soon, has come into the work of the Gospel with ideas, conceptions and purposes in relation to the Gospel which put him in advance of his contemporaries. "He had been called to a solitary privilege—the privilege of recognizing the fact that the Gentile was equal to the Jew; and he expressed at once the dignity and the loneliness of the position by declaring that Christ had been revealed to him as to 'one born out of due time.'" Such is Dr. Matheson's striking view of this passage.

(2) "*We have known Christ after the flesh,*" 2 Cor. 5:16. The common interpretation relegates it to the period of Saul of Tarsus, when he believed in a physical Messiah. But would Paul, in looking back from a Christian standpoint, have been likely to have dignified with the name of Christian knowledge, his original reverence for the Jewish Messiah, would he have honored his former unregenerate worship of the national ideal by calling it knowing Jesus of Nazareth?—that he should have thought of only a difference in degree not in kind? No, he is speaking of an early Christianity which he had once held but now abandons—a time when he believed that a man must be circumcized to be a Christian. If this interpretation is correct, it reveals an important element in Paul's spiritual development, that he did not emerge all at once from Judaism. While he rose above the law into the faith of Abraham, he still believed that the blessings of the faith of Abraham should come through the door of circumcision. Another passage which corroborates this interpretation is Gal. 5:11, If I yet preach circumcision, why do I yet suffer persecution? The conditional clause, "if I yet" etc., is usually thought to refer to his unconverted days when he defended Judaism against Christianity. But remember that the earliest Christianity which he is supposed to have combatted did not oppose but rather maintained circumcision. More than that he, as Saul of Tarsus, was never a preacher in any true sense. He was a statesman. His office of preaching was reserved for his Gospel life and this passage refers to that early Christian epoch through which he passed when he too believed and proclaimed the necessity of circumcision.